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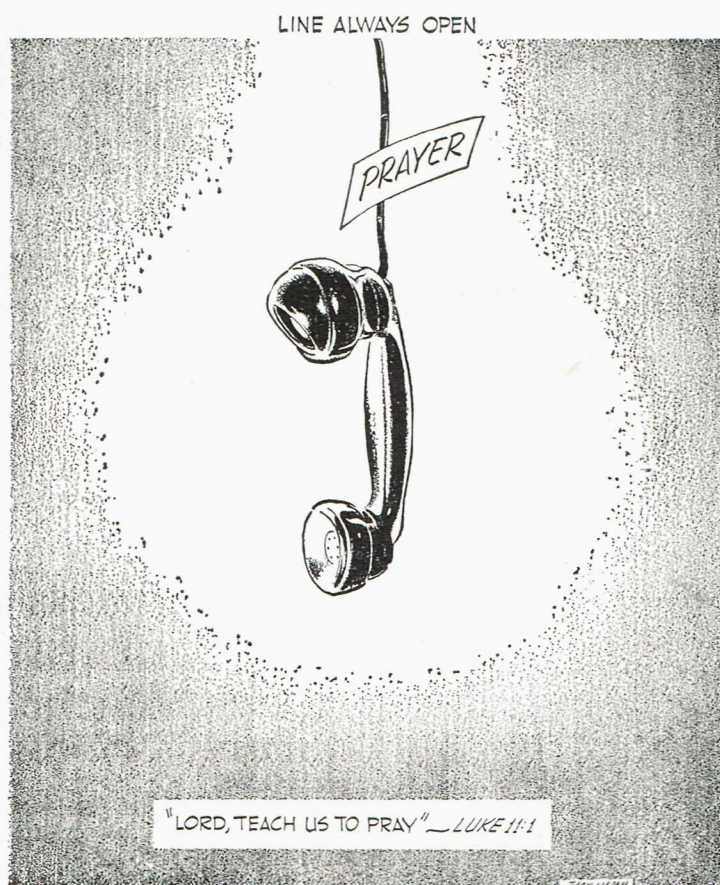
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Evangelical Visitor

July 29, 1957

Vol. LXX, No. 15



EDITORIAL

Seeing Without Sinning

Victor Sawatzky

WITH THE advent of television the question of whether I as a Christian can view certain programs without sinning becomes more pressing than ever before. Time was when we didn't go to see movies that were objectionable, or we didn't attend movies at all so as to be sure to avoid sinning by what we would see on the screen.

But television is so much more subtle than the movies. It has invaded the sanctuary of the home. Here much is being viewed that is not proper for the Christian to see. In seeing these programs we are sinning.

How shall a Christian judge what may be seen without sinning?

Some feel that a Christian should see and read only that which is strictly Christian. By this they mean literature and films which do not show any scenes of non-Christian life such as drunkenness, immorality, murder, etc., and which avoid the use of certain words or expressions.

Thus some churches place an official ban upon some books and films. They warn their parishioners to refrain from reading a given book or seeing a certain film under pain of sin.

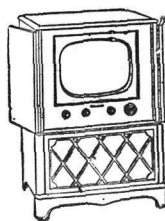
Even the Motion Picture Association of America, which administers the moral regulations of Hollywood films, seeks to keep the films clean by prohibiting the showing of certain scenes and the use of certain words and terms. Recently a change was made in the motion picture Production Code. Drug addiction and illicit drug traffic, prostitution, abortion, and the kidnapping of children, all formerly under total ban, have been admitted under certain conditions. Intermarriage between races, which formerly was to be treated within the careful limits of good taste, is now left entirely to the discretion of the producer. The section discouraging the use of derogatory racial names has been strengthened; and two subjects which have been widely discussed in relation to the code—sexual perversion and sex hygiene—continue to be forbidden.

Others feel that as long as what is shown or described is true to life it can be viewed without sinning. Most modern authors and film producers aim to be realistic. They want to show real life situations.

The Bible itself is realistic. It depicts drunkenness, sex perversion, prostitution, murder, theft, etc. If all literature depicting moral degradation is to be banned, then the Bible must also be placed upon the list of forbidden books, books which the Christian cannot read without sinning.

But being realistic alone is not enough. If it were, then what is being offered over TV and on our bookshelves today would make a nation of saints.

It all depends upon the solution to the life situation which is suggested or depicted. The question is: Does the author or producer present a Christian answer to the problems of sin and redemption?



Many authors offer no solution at all to the problems they pose, and when they do, it often is not a Christian solution. It is perfectly legitimate for an author to portray individuals who permit hatred and revenge to become overriding motivations in life so that all else fades into a blur of unimportance, but when he shows the sin and evil and weakness of some of his characters being punished by an equivalent outpouring of sin and evil and strength in others of his characters, he is not giving a Christian solution.

The Bible depicts actual life situations, showing men and women living in sin. But it offers a Christian solution to the problem posed, and the reader comes away purged through having seen others caught in the web of life and either healed or destroyed by divine judgment.

No attempt is made in the Holy Scriptures to cover up the sin of David. Instead it is shown in all of its heinousness. But the Scriptures are careful to show the awful judgment that fell upon David because of his sin—the guilty conscience, the agony of soul, bitter repentance, and serious consequences causing much suffering.

Dwelling upon the details of the sinful act is another thing that leads to sinning by seeing. In a current movie which is the talk of the nation because of its blatant sensuality, nearly three-fourths of the film is taken up with the seduction of the leading female character. Movies

are, after all, made to sell. Producers deliberately play upon the sensual tastes of their audiences so as to draw the crowds.

The Bible never plays upon the details of sinful deeds. But it goes to some length in showing what is involved in solving the problem of sin. We sin by seeing a detailed portrayal of sordid behavior just for the sake of seeing people act that way.

Some may have the idea that if the theme of the film is taken from the Bible, they are safe in seeing the same without sinning. Let's not be fooled, however; a biblical theme will not necessarily make a Christian film. Besides taking liberties with the biblical narrative, which is a sin in itself, the great crime is committed by dwelling upon externals and failing to present the biblical message. The actors may talk about God much of the time, and in certain scenes you may even hear the Divine Voice. But to talk about God and to present His message are two different things.

It is time that Christians begin to re-evaluate their own heritage. Are we ready to sell our birthright for a mess of pottage? We need to stop a minute to consider whether we are not found sinning while we are seeing.

—Adapted from *The Mennonite*

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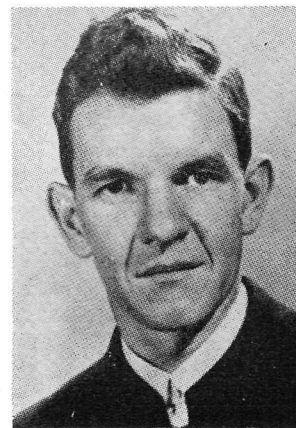
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Evangelical Visitor

IN SPEAKING to an audience of young people about sin, someone described the word very effectively as follows: "It contains three letters," he said. "The first of these is 'S' and that stands for the Serpent who brought sin into the world. The last letter is 'N' and that stands for nothing—for sin is emptiness; and there is nothing worthwhile in it. But between its beginning and ending is a big capital 'I.' It is because of the 'I' in us that we are sinful. The 'I' is our sinful nature; it is hopelessly bad; calling it 'the flesh,' the Holy Spirit says that it is enmity against God; it

(Galatians 5:13-21)

Notes of a sermon preached by George Bundy at African General Conference.



The Works of the Flesh

is not subject to the law of God and cannot be.

The Apostle Paul was well aware of the tragic consequences of the sinful flesh life and we today find him in our Scripture lesson warning the Galatians, and all Christians since, of the deadly perils of the flesh. Paul is stressing freedom, and legalists are seeking law. Yet the Apostle is quick to warn that liberty dare not be used as an occasion to exercise fleshly desires. He has been reminding Christians of their freedom, yet he now declares they must be slaves. "Through love be servants one to another." There is a law to serve, it is the law of love.

Christ has redeemed us from the curse of the law, but He has not delivered us from our obligation to it; the gospel is a "doctrine according to godliness." (I Tim. 6:3) Christian liberty is not to become a breach of Christian charity. Our behaviour to one another must always be fulfilled in this, "Thou shalt love thy neighbor as thyself."

Love is a very effective means of uprooting dissensions and divisions. "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:35) Our love illustrates our sincerity toward Christianity.

A sad and dangerous tendency of a contrary nature is revealed in the Scripture, "But if ye bite and devour one another, take heed that ye be not consumed one of another." Such action is not the nature of Christian men but of animals—"brute beasts." Mutual strife, if consistently indulged in, will prove a common ruin. Happy indeed would be the church if all such striving was against sin—sin in

themselves and in the places where they live.

"Walk in the Spirit and ye shall not fulfill the lusts of the flesh" (v. 16). "If ye be led by the Spirit, ye are not under the law." (v. 18). In this passage which we are studying today we find the Spirit doubly contrasted—first, with the "flesh" and then with the "law." The flesh and the law both deal with the sphere of outward and material things. The law is no protection against the flesh. "For the flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." There is a great struggle in everyone. The corrupt and carnal part of us strives and struggles with strength and vigor against the Spirit; the renewed part of us strives against the flesh. The Divine Spirit resists the flesh for the human spirit in itself and unaided does not stand in direct antagonism to the flesh.

Even in the natural man there is something of a struggle between the conviction of conscience and the corruption of his own heart. Have we not had evidence in our own hearts of these opposing principles? It is our duty to side with the better part, with our conviction against corruption. Paul gives us a rule to follow if we wish to be free from corruption, that is "walk in the Spirit." (Romans 8:1-14)

"For as many as are led by the Spirit of God, they are the sons of God." (Romans 8:14.) We have escaped from the domination of the law. Law exists for the purpose of restraint, but in the works of the Spirit there is nothing to restrain. We read in I Timothy 1:9-10, "The

law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons and if there be any other thing that is contrary to sound doctrine."

Do we wish to know whether we are walking in the Spirit? Then let us apply the plain practical test. Paul does not give an exhaustive list, merely instances. The catalogue of sins divides itself into four parts:

(1) Sensual passions—He names *adultery* and *fornication* which are special forms of impurity; *uncleanliness* in whatever guise it may be. *Lasciviousness* is an open and reckless contempt of propriety, insolence or outrageous behaviour. This does not refer to acts only but to all such thoughts, words and actions which have a tendency toward these great transgressions.

(2) This division consists of unlawful dealings in things spiritual. *Idolatry* is an open recognition of false gods, *witchcraft* is secret tampering with the powers of evil. Revelation 21:8 tells us that "all sorcerers, and idolaters and all liars shall have their part in the lake which burneth with fire and brimstone."

The third division consists of violations of brotherly love. A principle of order may be observed as to degree. Note the order in the Greek. In this category we find *hatred* is a general expression opposed to love or breaches of charity in feeling or action. Paul mentions *variance*. This is *contentions* where the principle of

Victory of the Order of Calvary

THE CHRISTIAN, who through identification with Christ in death and resurrection enters into the Promised Land of a life of fulness and of victory, finds himself up against the forces of hell pitted against Christ and His Church. He is now a target for the powers of darkness. He is now a menace as never before to the Enemy of Christ, the ruler of the darkness of this world. He comes to realize as never before that here in this world, whose head is the prince of darkness, he is living in enemy territory and that he is going to be made to feel it. He is subject to barrages from the pit. He will be attacked by demons of the underworld.

It will no longer be primarily, as before, simply a question of temptation. That question has been settled

(though of course, he still may be tempted), for, as we read in Galatians 5:24, "They that are Christ's have crucified the flesh with the affections and lusts."

He must now fashion a strategy of a very different order. Carnal weapons are of no value now. They must be weapons mighty through God to the pulling down of strongholds (2 Cor. 10:4). He is called upon now "to withstand in the evil day." That is not the language of mere defense warfare. He comes to realize that there is no defense like attack. In the evil day he is to strike at the one who lies behind mere circumstances and in the name of Jesus rout the foe.

That will take practice and a hardening, as it were, in battle. There

will not be wanting opportunities, for the enemy is wily and persistent. Luke remarks that the Devil, after the Saviour's forty days of fasting and conflict in the desert, departed from Him "for a season." He will come back to strike under other circumstances perhaps more favorable, feeling out the vulnerable points in your armour.

He may very likely leave you for a considerable time, let blessings flow in unhindered, just to get you off your guard. Then when you least expect it, and when days of spiritual feast and delight have led to believe that days of conflict are over, and your position in Christ can never be challenged, and as a consequence, your fighting spirit has waned, the blow falls. The evil day is upon you.

"It is time for a thorough girding on of the whole armour of God."

hatred leads to open acts. It would include lawsuits and disputes in general. *Emulations*—strife to excel at the expense of another, lowering others to set up one's self, unholy zeal, fervently adopting a bad cause or supporting a good one by cruel means. *Wrath* or turbulent passions disturbing the harmony of the mind, is a more passionate form of hatred. *Strife* or disputations does not necessarily imply self-interest but rather a contentious disposition. In *seditions* we see *factions* which are a stronger development of rivalry. In these divisions hostility has reached the point where contending parties have separated. *Sects* or *heresies*—in these we see permanent separation resulting when divisions have developed into distinct and organized parties separating from communion with each other. *Envyings*—this is a grosser breach of charity than any mentioned before. It is pain felt and evil conceived at the sight of excellence or happiness. This passion is the least curable of all that disgrace the fallen soul. *Murders*—in this we see the extreme form which hatred can take. This is not only the destruction of

names and reputations but also the very deprivation of life.

The fourth classification in this catalogue of sins includes intemperate excesses; sins against the self. *Drunkenness* is taking more than necessary of anything that makes one unfit for public, domestic or spiritual duties. *Revellings*—lewd feastings with obscene songs and music. These sins hurt the men that do them as well as others.

The entire catalogue of sins is concluded with an *et cetera*, a fair warning to all to take care if they hope to see the face of God. The verse concludes, "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:21)

The flesh is a rank weed that produces no fruit so called. "What fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death." (Romans 6:21) "For he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:8) The harvest de-

pends on the kind of ground. Here is intimated selfishness, rottenness, corruption. The field of flesh does not yield full and solid ears of corn which may be gathered and preserved for further use, but only blighted grains.

The flesh does not yield a harvest of usefulness. On the contrary, the Scripture indicates sin's fruit as vain and unsatisfying.

Deuteronomy 32:32 reveals the bitterness. "For their vine is of the vine of Sodom, and the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter."

As found in Isaiah 5:2, sin's fruit is natural. "And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes."

Sin's fruit yields selfishness. "Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he had increased the altars; according to the goodness of his land they have made goodly images." (Hosea 10:1)

(Concluded on page twelve)



It came upon Job.

The enemy will bring about a terrible feeling of depression. Darkness falls like night upon your spirit. You feel abandoned of God. You cry out for help but no answer comes. Now is when the enemy whispers doubts. Fiery darts pierce your armor. The suggestion is made that you have been forsaken because of your sins.

Now you will come to know the enemy as "the accuser of the brethren." A flood of accusations pour in upon you. You cry out for forgiveness, but the flood only increases. It is not a time to confess old sins long since blotted out by the blood of the Lamb, and therefore no longer remembered by the Most High. This is the Devil's trick.

It is a time for a thorough girding on of the whole armour of God. It is a time to examine your armour to make sure no weapon, either of defense or offense may be missing. It is a time to withstand. It is a time to resist the devil. It is a time to remember that your Lord on Calvary bruised the serpent's head, and that his rights have all been annihilated. It is a time to rise up and throw off the Satanic lethargy and to claim the victory.

Learn at such a time to exercise executive authority. You are a king unto God made such by your Redeemer. You have a right to "say unto this mountain, be thou removed." And if you doubt not in your heart, what you say shall be done.

This is not a pleasant theme. In fact it is humiliating. Those who are out after "religious swank" will refuse to accept it. But I am addressing soldiers whose passion is victory.

The great theme we are studying makes imperative a frank facing of facts. Soldiers must know the strategy and the strength and nature of the enemy. There can be no victorious Christian living if we will not do as Paul says in the last chapter of Ephesians where we are told to put on the whole armour of God, to stand against the wiles of the devil.

The atmosphere of the world seems charged today as never before with demon forces. Mountains of satanic depression are weighing down upon the nations. It is becoming increasingly difficult for the Christian to maintain a victorious spirit. It is for just such an hour as this that Jesus, the Lord, gives His assuring promise: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

The Saviour's "be of good cheer, I have overcome the world," still stands. When Paul wrote: "Nay in all these things we are more than conquerors through Him who hath loved us," he had in mind adversaries no less terrifying than those we must face today. Hear him please: "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

He speaks of tribulation, distress, persecution, famine, nakedness, peril and sword; of pressed out of measure, above strength inasmuch that he despaired even of life. He languished for years in Roman prisons. Yet we never hear of him admitting even the bare possibility of defeat. He insists to the very end that it was ever only victory, thanking God who always caused him to triumph in Christ (II Cor. 2:14).

It did not always look like victory, for the standards of the world are different. From the outside it looked like the most shameful defeat. But on the inside he was more than conqueror. His victory was of the order of Calvary. It may be shame and humiliation and weakness and suffering and death. God does not always see fit to deliver us from these things; but He has made ample provisions in Christ . . . that in these things we may be patient, longsuffering and forgiving as was our Lord in the days of His flesh. It was from prison that Paul wrote: "Rejoice in the Lord alway: and again I say rejoice."

—F. J. Huegel, adapted from chapter XI in "Forever Triumphant" printed by Zondervan Publishing Co.

—C. R. H.

MISSIONS

Christian Life Conference

Mtshabezi Mission—May 9-13, 1957

THEME VERSE: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15.

THEME CHORUS: "Be Ye Steadfast."

ABOVE IS the heading of a program received recently of a conference held for the Mtshabezi Teaching Staff. The topics included such subjects as "The Teacher and the Local Church," "The Christian Teacher's Relationship to Co-workers," "God's Approved Workman," "Blessings of Bible Study," etc. Speakers were Jesse and Lucille Lady, Earl Musser, Frank Kipe, and N. Moyo.

Sister Hunt writes: "The wholesome interest they [the teachers] showed in this type of program was most heart-warming. We thank God for our teaching staff." She writes that on another occasion one of the teachers came with his face aglow after a message on Holiness. He said, "I understand what Mufundisi Frey was talking about. I used to think that that kind of a life was impossible but now I know it is practical." Then yesterday another teacher came in to withdraw from her tithe box which I keep here in the office. On Sunday there is to be a special offering for the benches in the Bulawayo Church. She just jumped up and down with joy when she had 3 10s for that offering, 10s for the harvest offering, and 10s for the Conference offering, 5s for another special offering, and 10s to buy a garment for a worthy student. It blessed my soul to see the joy this brought her. Tithing not only helps people to settle accounts with God but it teaches them how to care for their money.

"The two last chapel talks by two of our younger teachers were not only stirring because of their fluency but because of the feeling that went with them. One was on 'Courage—Physical and Moral'; and the other on 'Inner Peace.'"

Irritation in the heart of a believer is always an invitation to the devil to stand by.

(We thought that the Home Church might be interested in knowing what type of messages are given at a typical Christian Life Conference for our teachers. These Conferences help to fill a very great need in African Society.—Ed.)

Right, the Campfire supper which was held before the service. (Missionary Earl Musser with back to camera.)



The Christian Teacher's Relationship to His Students

THIS IS A happy day that brings us together as Teachers and Christian Workers to discuss our mutual opportunities and problems. We can not overestimate the influence of Teachers. I think I have more memories of my teachers from the age of 6 to 16 than of any other group who influenced my life. Why? Think of the hours I spent with them. The learning process was so intriguing that it occupied much of my thinking at home as well as at school. In my mind no one was as right as my teachers.

There is a difference between the word "teacher" and the word "Christian teacher." Think what it means to be a Christian! We are saying we are right now, living free from sin. All sins are under the Blood. We are daily following the Lord Jesus Christ, the Great Teacher. Our hands are to do the things He would have us to do, our lips are to speak that He would have us to speak. Our very bodies are the Temple of the Holy Ghost. Are we Teachers or *Christian Teachers today?*

Let us turn to Hebrews 13:17 for a guide to the relationship that should exist between Teachers and Students.

"Obey them that have the rule over you, and submit yourselves." Children are always instructed to obey those older than themselves. Sad is the day when this obedience and submission is lost. It is most difficult for young people to have respect for God and obey Him if they have never learned to respect and obey their parents and teachers. We owe it to youth to have them learn obedience and submission. May our lives be such that it will be conducive for them to do this.

In turn the Christian Teacher needs to "watch for the souls" of his

students. We can not properly estimate the opportunity of the Christian Teacher. You are sharing in molding the destiny of young people and in turning their thoughts toward God. Anyone who has taught knows that sometimes the task seems very monotonous and full of headaches and disappointments. Often the young person who has been the most trying has turned to be the greatest leader for good when he fully yielded himself to the Lord. Who knows? You may have in your class-room now someone whom the Lord wants to use as an Overseer or assistant Overseer of some part of Africa—or he may carry the Gospel to other parts of the world as a Christian Teacher. The Lord is asking you to "watch over the souls" of your students. Back of the trying experiences of everyday teaching, He is asking you to see the possibility of training someone for the service of the Lord. The words you speak may reach many, many more than the students you teach. They in turn may carry it to many people you will never know. In twenty-five years the affairs of the Church and Nation will largely be in the hands of young people you are helping to train.

Even though you may inspire and instruct your students, if your work stops there you have largely failed as a Christian Teacher. Teachers who are not Christian do that. You are responsible for their souls. Of course, we must leave the outcome of our work to the Lord Jesus Christ, but we must be faithful in trying to lead them to the Lord Jesus Christ.

When we think of the many who come from villages that are non-Christian, how priceless are the moments we have with the young people in the class-room and Sunday School sessions and as we meet them outside

of the classrooms. It will take more than instruction! It will take *Watching*. When a child, I wondered why my Mother often prayed with her eyes open in Family Prayers. Now I know. She had nine children not only to pray for, but to watch so she literally watched and prayed for our souls. The watching will mean waiting before the Lord in prayer and tears. The Apostle Paul mentions praying night and day with tears—of always having his followers in his heart.

This verse in Hebrews mentions "giving account." Teachers give account to those who hire them, those under whom they work. They must give account to the parents who entrust their children to them. A father recently spoke in Chapel and remarked that the students present had never seen him in any other coat than the one he was wearing that day. Why? For 25 years he had been paying school fees to keep his children in a Christian school. Our parents did the same. How disappointing it is to have young people disappoint parents who have invested so much in them! How much they are entrusting to Christian Teachers to help direct the paths of their young people! How tremendously disappointing it is when Teachers fail! Children are sent to learn from what the teachers teach and the way the teachers live. We must give an "account."

Christian Teachers also give account to the Lord. If young people fail to be impressed with the Bible and religion when they are young, they have missed the best opportunity in life. As go the young people, so goes the Nation. Africa will be what the young people make it.

We have a saying that what you are speaks so loudly I can not hear what you say! In other words we have not only to give an account of what we teach but of the way we live before our students. The Apostle Paul spent three years with the Ephesians in a Revival. His farewell to them is recorded in the 20th Chapter of Acts. A careful study would indicate that the Apostle Paul showed them by personal instruction. Should not our lives speak three times more loudly than our words of our love for others and for Christ?

With students living on the Mission Compound as you have here, they have an opportunity to watch your lives not only during the week days, but also on Sunday. I shall never forget the influence of one Christian Teacher who was *vitaly* interested in Sunday School work and everything Christian. Statistics show that

85% of Christian workers and 95% of Preachers and Missionaries at sometime were Sunday School pupils. It has been proved that those converted early make the most earnest and consistent Christians. May you seize the opportunity of setting the right example for your young people with a sincere interest in spiritual values. Yes, we must give an account to the Lord for the example we set before our students spiritually.

Our moral and ethical natures are very closely related to the spiritual. We can never expect to be strong spiritually if we are careless about our moral standards. The Bible gives much instruction and warning concerning moral lapses. The letters written to Timothy were Paul's last Epistles. He speaks in I Timothy 3:2 that a Bishop or leader must be "blameless, the husband of one wife, of good behaviour." In II Timothy 2:22 he warned Timothy "to flee youthful lusts."

Customs of various countries differ. We make mistakes when we come to your country because our customs are different in some respects. Customs change with the years, but there are certain principles of life that are eternal. The Bible gives very clear teaching on ethical and moral practices. History proves these teachings are right. Nations have risen and fallen in proportion to their respect for God and moral ideals. Look at the powerful Roman Empire and the Grecian Empire. Before they fell from world leadership, they fell in their moral and ethical lives.

We are concerned about the laxity of morals in the United States. We are concerned about the laxity of morals in Africa. A strong family life, a strong church, and a strong nation can never be built until people have clean, pure moral lives along with faith in God. It is time that we ask Him to make our hearts and lives clean before Him. Jesus taught that "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Let us keep our thoughts and hearts in tune with Christ and we will not need to be alarmed about our actions. Then indeed can we give "account—with joy, and not with grief."

May all of us who are in Christian service give daily such a strict account before the Lord that when our lives here are finished we may enter the presence of the Lord "with joy and not with grief: for that is unprofitable for you."

—Lucille B. Lady



Rev. and Mrs. John Graybill and family, Edward, John, Brenda, Michael, Lucille.

Missionaries for Japan Sent Forth

THE CHAPEL of the Messiah Home was the scene on Sunday afternoon, July 7, of a service for the sending forth of Brother and Sister John Graybill to Japan, where they will join Brother and Sister Peter Willms and Brother and Sister Doyle Book in the work there. They are the first missionaries to Japan from the eastern part of the church.

Brother Graybill is an ordained minister in the United Christian Church and is being sent forth through the cooperation of their Foreign Mission Board with our Board. The five members of the United Christian Foreign Mission Board had an active part in the afternoon program.

The Graybills spent the last year at Messiah College in preparation for missionary service and there was a sprinkling of ministerial and other students in the audience from last year's student body, paying tribute to a couple who had won their way into

hearts through their high sincerity and cheerful good nature.

In her farewell message, Sister Graybill, referring to the great adjustments which they would need to make in going to so strange a land, spoke of the greatness of the Saviour and of the promise in Hebrews 13:5: "... he hath said, I will never leave thee, nor forsake thee." They had already proved His help in the adjustments involved in going to Messiah College and had found the experience very rewarding.

Brother Graybill read I Cor. 3:1-9, stressing the statement that we are "labourers together with God." He had asked Brother Jonathan Muleya (present at the meeting) in some of their talks at Grantham, "How does the missionary touch the native?" and had been told, "No matter how eloquent or good-looking you are, or how much money you have, you must love them."

A strong encouragement to him in giving his life for the mission cause was the faith that with God there is no risk, no chance, no doubt. If he were going on what other people had said, he would be very discouraged.



—Courtesy of World Home Bible League

He had often been surprised at what discouraging things even church-members said. As for him, his sense of obligation was summed up in the verse which says,

*Were the whole realm of Nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

The Executive Secretary of the Board, Bishop Henry Hostetter, announced that all the necessary booking and papers had been secured for the sailing of the Graybill family who would leave Philadelphia by air, Thursday, July 25, and sail from San Francisco July 31 on the *S. S. Golden Mariner*, Pier 42, San Francisco, for Kobi, Japan.

A farewell meeting for the Graybills in their home church (United Christian) at Annville was announced for the following Sunday. When asked about the children, their father promised that they would be present at the Annville service.

An offering of \$201.33 was lifted for the outgoing missionaries, after which there was a brief season of earnest prayer and the usual closing with the singing of the hymn, "Speed Away"!

Echoes from the Institute

Bishop Samuel Wolgemuth, overseas director of Youth for Christ and Chairman of the Foreign Mission Board, restated his topic, "What Can We Do for Foreign Missions?" to strike a challenge on "What giving to Foreign Missions can do for Home Missions."

It is not, "Can we afford to send offerings to Foreign Missions?", but rather, "We can't afford NOT TO GIVE wholeheartedly to Foreign Missions."

The path to health and growth of the small mission point is to have their vision enlarged to look beyond themselves and join the battle for the lost in the uttermost parts.

From the Letter-Bag

We had four good weeks of holiday from school. Easter Sunday some of the Matopo Staff attended the Keswick Convention in Bulawayo. Brother A. Climenhaga was one of the principal speakers. It was not a large meeting—perhaps one hundred people present—but the messages were good.

The Kipes, Elva Lyons, and I did our week of village visiting during the first week of holiday. We went prepared for winter weather, but we found it very hot and came home with a good sun-tan. We (Elva and I) went to a school called Longfield and Kipes went about six miles further to a school called Swazi. We slept in the missionary house provided by the school

and did our eating and cooking outside under the shade of trees. We were challenged anew to win as many for the Lord as we can, for Satan is certainly busy taking his toll.

This year in December we will have sixty boys and girls taking final government examinations in secondary.

The fast growing demand for education calls for a huge building program. The first project is a science laboratory which will also house a domestic science unit. More teachers' houses are also needed for both missionaries and Africans. It is a growing work, but it is our prayer that we shall grow deeper spiritually along with expanding materially and educationally.

Edna Switzer



"It Must Be Done!"

Renovation is a familiar word in present day thinking. It means changing the old to the new. This is good for the soul, and that is what the Holy Spirit does through the Blood, making the creature new.

We are thinking, however, in terms of the Renovation of the parsonage here at the Philadelphia Mission. Some of the rooms are greatly in need of paint and/or paper. The outside of the windows in some rooms are rotted beyond repair.

The wiring in the parsonage is 45 years old and must be replaced. Our electrical system is overloaded and is a fire hazard.

The furnace was at least 25 years old before it was installed in the parsonage in 1932. This makes the furnace a ripe 50 years of age, having outlived its usefulness several years already. It is leaking so badly that it cannot be repaired.

These are just a few of the items that must be taken care of in this Renovation Program. It will cost about \$5,000.00. Who is there among you willing to give so that this need may be met? If you cannot give, pray. If you would like to invest your money in this project, the church will give you 4½% interest. A good investment. God is depending upon you.

(Signed) William Rosenberry
3423 N. Second St.
Philadelphia 40, Penna.

The Home Mission Board in session at General Conference approved the publication in the Evangelical Visitor of the above statement and also recommend the project as worthy of support. Albert H. Engle, Executive Secretary.

DISPATCHES

From the Front Lines

Knifley, Kentucky

Keeping abreast of the times is one of the prerequisites for maintaining a dynamic ministry.

Evangel Clinic has had a significant part in the development of the Knifley community. The services of those who loved and served this rural community were of great blessing to those isolated from medical care. But, with the improvement of roads and living conditions, the services of a doctor have become available to even the more remote communities.

In view of these developments, Evangel Clinic is being discontinued as a medical center and will be converted to serve as the parsonage for the new Knifley Chapel.

Garlin, Kentucky

"This is the best Mother's Day I ever had," said a mother as she, with two of her children, followed her Lord in baptism, May 12.

About 150 witnesses gathered on the banks of the Sulphur Creek at Taylors Ford as 11 recent converts from the Bloomington Congregation obeyed their Lord in the ordinance of Baptism.

Pastor Wilbur Benner conducted a short song and praise service before administering the ordinance. This joyful occasion was some of the fruitage from a gracious revival in March (see May 20 issue of the Visitor).

The youngest of the applicants was saved at school as the children were playing church. Several girls prayed with her until she gave evidence that she was saved. The Lord is not slow to hear the cries of children. There is joy in heaven over one soul that repenteth.

Financial Report

NORTH STAR MISSION FOURTH QUARTER FINANCIAL

Receipts

Balance on Hand 12-31-56	\$ 32.29
Bethel S. S. Detroit, Kans.	20.00
Lancaster S. S., Pa.	22.62
Pequea S. S., Pa.	40.50
Fordwich S. S.	25.00
Sherkston Cong.	15.00
Delisle Cong.	12.00
Bertie WMPC	25.15
School Teachers Contribution	72.00
Howard Creek	61.00
Candle Lake	12.98

Total Receipts\$338.54

Expenditures

Food	136.93
Rent, Fuel, Utilities	64.08
General Church Needs (Jeep)	43.59
Promotional and Advertising	14.84
O. J. C. Fees	2.50
Miscellaneous	14.00
Transportation (car)	60.31

Total Expenditures336.25

Balance 3-31-572.29

Special Needs and Projects Fund

Balance 12-31-56	\$ 26.12
Expenditures:	
Electrification (Parsonage)	20.00
Balance 3-21-57	6.12

Announcement

Sister Alice Phillips of Sylvatus, Va., desires to inform her friends that her address has been changed to: Hillsville, Va., R. R. 4.

The Shepherd Chief

PERHAPS the Twenty Third Psalm has given comfort to more people than any other of the works from the pen of the Poet-Shepherd-King of Israel. It rates very high among the best loved and most beautiful portions of Scripture. It has an appeal to all people. It is very dear to the heart of the Tribes People of the mountainous regions of Viet Nam. Having lived in fear all their lives, when they become Christian, and find hope in God, "When I walk through the valley and shadow of death, I will fear no evil," becomes very precious to them.

The Piaute Indians who live on the reservations at McDermott, Nev., have a version of their own which translates the comfort of the Psalm into meanings suitable to their own life experiences. It is as follows:

"The Great Father above a Shepherd Chief is. I am his and with him I want not. He throws out to me a rope and the name of that rope is love and he draws me to where the grass is green and the water is not dangerous, and I eat and lie down and am satisfied.

"Sometime, it may be very soon, it may be a long time, he will draw me into a valley. It is dark there but I will be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

"Sometimes my heart is very weak and falls down, but he lifts me up again and draws me into a good road. His name is wonderful.

"Sometimes he makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts his hand upon my head and all the tired is gone. My cup he fills till it runs over. What I tell is true. I lie not. These roads that are ahead will stay with me through this life and after; and afterwards I will go to live in the Big Teepee and sit down with the Shepherd Chief forever."

We are reminded of Heb. 13:20-21. Dr. Frank Laubach makes it read: "Our Lord Jesus Christ is the great Shepherd of the sheep. He sealed the eternal agreement between God and man with His own blood. He died, but the God of peace raised Him from

the dead. May God provide you with everything that will help you carry out His will. May He work in you through Jesus Christ so that you may do what pleases Him. Glory be to God forever and forever. Amen."

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away," says Peter to pastors who "Feed the flock of God." (I Peter 5:4)

—C. R. H.

The Manner of God's Love

1. He loves as a Father (I Jno. 3:1), heartily.
2. He loves as a Mother (Gen. 25:28), tenderly.
3. He loves as a Bridegroom (Gen. 24:67), earnestly.
4. He loves as a Brother (John 15:9), affectionately.
5. He loves as a Shepherd (Luke 15:4-6), perseveringly.
6. He loves as a Husband (Eph. 5:25), devotedly.
7. He loves as a Sister (John 11:32), sincerely.
8. He loves as a Friend (Prov. 17:17), constantly.

Too Busy?

It's better to go and ring doorbells than to ring church bells.

IT'S THE old story isn't it—we don't have time. Jesus said, "Thou shalt love thy neighbor as thyself." We spend time with those whom we love, don't we? Those of us who live in big cities are so busy making a living that we don't have time to live. We are discovering that most Christians don't know who their neighbors are. Apartments and flats loaded and packed with a hundred and one varieties of humanity afford every Christian a vast open door for winning souls and blessing people.

It seems as though the non-essentials in life have robbed us of essentials. We have majored in the minors and minored in the majors. We have made straight "A's" in committee meetings, church socials, boys and girls clubs, camps and conventions, preaching and programming, but have flunked in the major project of the church, namely soul-winning. Christ's example of service and soul winning cannot be improved upon. He said, "I must be about my Father's business." "I must work the works of Him that sent me." He

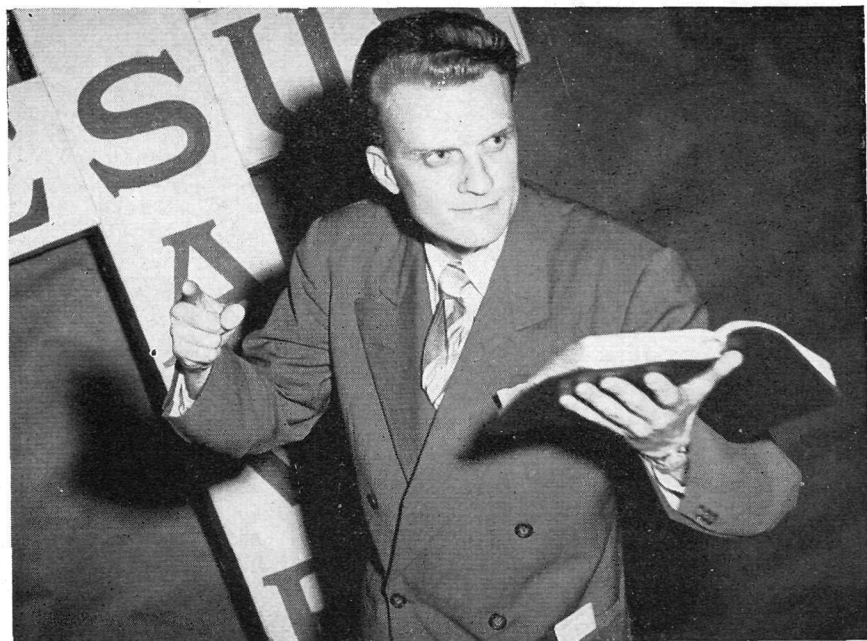
went out of His way to do the Father's will.

We must revamp our whole outlook upon Christian service, and say with the Apostle Paul, "This one thing I do..." Let's begin now to trim the non-essentials from our schedules and carve out from each day a time for direct evangelism, door to door, house to house, meeting people right where they are. If we are too busy to do this, we are too busy.

The laymen in Puerto Rico are doing a lot of personal evangelism. The Catholics are so bothered by it that they have put up a sign in their homes, reading, "We are Catholics. Don't bother us." The Christians put up a sign which reads, "We are Christians. All are welcome." Good neighbor policy... Our own neighborhood is our mission field. The members of most of our Protestant Churches live miles away from their churches, whereas, most Roman Catholics live close to their churches. For some strange reason it seems to be more difficult to win our neighbors than to win those who live in more distant areas. Jesus said, "Thou shalt love thy neighbor as thyself." He never moved in big society. He stayed close to the common man. How can we love the heathen whom we have not seen when we don't love our neighbors. Have you? Have you talked to them about Christ?

If we love our neighbors we will speak to them about our Lord. Someone says, "Live the life before them. That's the best testimony." Another says, "Take it easy. Get acquainted first." Both of these ideas are good. However, by the time you use these gradual approaches to all of your neighbors many will have moved away and it is very possible that others will die in the meantime. It is hard to beat the good, honest, sincere and direct approach. Jesus used it often. Going right to the subject boldly and sincerely, pays off with good results.

People are not problems, they are projects. Sow your neighborhood down with some good cottage prayer meetings and then you will have a strong base for some good, solid gospel operations. Christian neighbors (they may belong to different evangelical churches) praying together forms a solid prayer battery to be leveled at the ungodly forces which are existent in most neighborhoods today. This kind of "knee work" will soften up the area for the "foot work." They go hand in hand. It's better to go and ring door bells than to ring church bells.—*The Family Altar Crusader*



The Lord Makes Good People Better

By George Burnham, News Editor, Christianity Today Magazine

NEW YORK CITY—The tall, gaunt man had the rugged, weatherbeaten look of an Abraham Lincoln. Character and strength in the lines of his face indicated that he had lived a good life.

He was the type of man who stands out in a crowd. And he did stand out as he joined the hundreds who left their seats in Madison Square Garden to make decisions for Christ after hearing Billy Graham.

In the counseling room, where those coming forward are given individual attention to help in their Christian growth, the man was joined by Lane Adams, a seminary student and member of Graham's team for the New York Crusade.

The young team aide was jolted when the man said he had been a missionary for 25 years. "Sir," Adams said, "I feel that you should be counseling me. There is so little I can say to a man of your obvious Christian experiences. But there is something I would like to know. Would you tell me exactly why you came forward tonight."

The man replied:

"My work was fruitful for many

years on the mission field, but I have felt the Power leaving my ministry in the last few years. As I sat in the Garden tonight and listened to Billy, I became aware of why I was accomplishing little. I had to admit, down in my heart, that I began to seek the praise of men for my work rather than the blessing of God. This was my mistake.

"When the invitation was given I felt a strong urge to confess my sin and lay it at the foot of the Cross. That is the only place where sin can be forgiven and problems solved. But I hesitated. Many people were in the audience who knew I had been on the mission field for 25 years. What would they think. Then I came to the realization that for too long I had been worrying about what people think. Casting off foolish pride, I determined to seek God's forgiveness. I left the seat. It was hard, but it was right."

Adams, who had been listening intently, said, "Sir, again I must confess my unworthiness to counsel with you, but two verses of Scripture have been running through my mind all day. I believe they came from God

for me to share with you. The first is Psalm 119:11 which says, 'Thy Word have I hid in mine heart, that I might not sin against Thee.' The only way I know to hide the Word in my heart and have it ready for immediate use is to memorize Scripture."

The man interrupted, "You have put your finger on something that has been lacking in my ministry. I have always read the Bible, but must confess that I have been lazy about committing parts of it to memory. I didn't have the Word of God ready when I needed it."

Adams continued, "The second verse is Psalm 16:11, which says, 'Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.'"

The old man and the young one had prayer together. Both had gained something.

As Adams was leaving the counseling room, he was stopped by a ministerial advisor, who said, with mist in his eyes:

"The man you were talking with has been a giant of our denomination for many years. If he needed to make such a decision, how much greater is my need to do the same."

14 Ladies Said "No"

DR. SAM SHOEMAKER tells of a day when he sat in the rear of a church room while an official of a ladies organization told some forty women who were present how they might operate a "church pantry," bringing in jams and jellies for the support of an orphanage and some other benevolent institutions in which they were interested. That very day, over the dining table, Dr. Shoemaker asked the lady who had given the "pep" talk how many of the ladies of her organization ever got out and did something for the "street-women" in the notorious southern part of that city. She said, "You know, it's curious. There are several of those girls of the street in a hospital, and only yesterday I called up fourteen of our ladies to see if some of them could not go down and visit these girls, but they all declined." In telling the story Dr. Shoemaker applied the fiery lash as he said in conclusion: "Orange marmalade is a good deal easier to make than Christians!"

Paul S. Rees in CHRISTIAN: COMMIT YOURSELF! (The Fleming H. Revell Company).

Evangelical Visitor

H O M E

Revival in the Home

REVIVAL BEGINS in the home! It was into the home that sin first came. It is in the home that we sin more than perhaps anywhere else, and it is to the home that revival first needs to come. Revival is desperately needed in the church—in the country—in the world, but a revived church with unrevived homes would be sheer hypocrisy. It is the hardest place, the most costly, but the most necessary place to begin.

But before we go on, let us remind ourselves again of what revival really is. It simply means new life, in hearts where spiritual life has ebbed—but not a new life of self-effort or self-initiated activity. It is not man's life, but God's life, the life of Jesus filling us and flowing through us. That life is manifested in fellowship and oneness with those with whom we live, nothing between us and God, and nothing between us and others. The home is the place before all others where this should be experienced.

But how different is the experience of so many of us professing Christians in our homes—little irritations, frayed tempers, selfishness and resentments; and even where there is nothing very definitely wrong between us, just not the complete oneness and fellowship that ought to characterize Christians living together. All the things that come between us and others, come between us and God and spoil our fellowship with Him, so that our hearts are not overflowing with the Divine Life.

Now what at bottom is wrong with our homes? When we talk about homes, we mean the relationship which exists between a husband and wife, a parent and child, a brother and sister, or between any others who, through various circumstances are compelled to live together.

The *first* thing that is really wrong with so many families is that they are not open with one another. We live so largely behind drawn blinds. The others do not know us for what we really are, and we do not intend that they should. Even those living in the most intimate relationships with us do not know what goes on inside—our difficulties, battles, failures, nor what the Lord Jesus has to

cleanse us from so frequently. This lack of transparency and openness is ever the result of sin. The first effect of the first sin was to make Adam and Eve hide from God behind the trees of the garden. They who had been so transparent with God and with one another were then hiding from God because of sin; and if they hid from God you can be quite sure that they soon began to hide from one another. There were reactions and thoughts in Adam's heart that Eve was never allowed to know and there were like things hidden in Eve's heart too.

And so it has been ever since. Having something to hide from God, we hide it too, from one another. Behind that wall of reserve, which acts like a mask, we cover our real selves. Sometimes we hide in the most unusual manner behind an assumed jocular front. We are afraid to get serious because we do not want others to get too close and see us as we really are, and so we keep up a game of bluff. We are not real with one another, and no one can have fellowship with an unreal person, and so oneness and close fellowship are impossible in the home. This is what the Scripture calls "walking in darkness"—for the darkness is anything that hides.

The *second* that is wrong with our homes is our failure to really love one another. "Well," says somebody, "that could never be said of our home, for no one could love one another more than my husband and I love each other!" But wait a minute! It depends on what you mean by love. Love is not just a sentimental feeling, nor even strong passion. The famous passage in 1 Corinthians 13 tells us what real love is and if we test ourselves by it, we may find that after all we are hardly loving one another, and our behaviour is all in the opposite direction—and the opposite of love is hate! . . . The Only Way Out. Now the question is, do I want new life, revival in my home? I have got to challenge my heart about this. Am I prepared to continue in this state or am I really hungry for new life, His life in my home? For not unless I am really hungry will I be willing to make the necessary steps. The first step I must take is to call sin, sin (my sin, not the other person's) and go with it to the Cross, and trust the Lord Jesus there and then to cleanse me from it.

As we bow at the Cross, His self-forgetful love for others, His long-suffering and forbearance flow into our hearts. The precious Blood cleanses us from the unlove and ill will



and the Holy Spirit fills us with the very nature of Jesus. 1 Corinthians 13 is nothing less than the nature of Jesus, and it is all a gift to us, for His nature is ours, if He is ours. This blessed process can happen every single time the beginnings of sin and unlove creep in, for the cleansing fountain of Blood is available to us at all times.

All this will commit us very definitely to walking the Way of the Cross in our homes. Again and again we will see places where we must yield up our rights, as Jesus yielded up His for us. We shall have to see that the thing in us that reacts so sharply to another's selfishness and pride, is simply our own selfishness and pride, which we are unwilling to sacrifice. We shall have to accept another's ways and doings as God's will for us and merely bend the neck to all God's providences.

That does not mean that we must accept another's selfishness as God's will for them—far from it—but only as God's will for us. As far as the other is concerned, God will probably want to use us, if we are broken, to help him see his need. Certainly, if we are a parent we shall often need to correct our child with firmness. But none of this is to be from selfish motives, but only out of love for the other and a longing for their good. Our own rights and conveniences must all the time be yielded. Only so will the love of the Lord Jesus be able to fill us and express itself through us.

When we have been broken at Calvary, we must be willing to put things right with the others—sometimes even with the children. This is, so often, the test of our brokenness. Brokenness is the opposite of hardness. Hardness says, "It's your fault!" Brokenness says, "It's my fault!" What a different atmosphere will begin to prevail in our homes when they hear us say that! Let us

remember that at the Cross there is only room for one at a time. We cannot say, "I was wrong, but you were wrong too. You must come as well!" No, you must go alone, saying, "I'm wrong." God will work more in the other through your brokenness than through anything else you can do or say.

We may, however, have to wait—perhaps a long time. But that should only give us to feel more with God, for, as someone has said, "He too has had to wait a long time since His great attempt to put things right with man over nineteen hundred years ago, although there was no wrong on His side." But God will surely answer our prayer and bring the other to Calvary too. There we shall be one; there the middle wall of partition between us will be broken down; there we shall be able to walk in the light, in true transparency, with Jesus and with one another, loving each other with a pure heart fervently. Sin is almost the only thing we have in common with everyone else, and so at the feet of Jesus where sin is cleansed is the only place where we can be one. Real oneness conjures up for us the picture of two or more sinners together at Calvary.

—From "The Calvary Road," Roy Hession

Works of the Flesh

(Continued from page four)

Sin's fruit is deceitful. "Ye have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lies: because thou didst trust in thy ways in the multitude of thy mighty men." (Hosea 10:13)

Sin's fruit is corrupt. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matthew 7:17)

Sin's fruit eventually leads to sin's harvest. In the first place it is a disappointing harvest as indicated in Isaiah 17:11. "In the day shalt thou make the plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow."

Sin's harvest is profitless. "They have sown wheat, but shall reap thorns: they have put themselves to pain but shall not profit: and they shall be ashamed of your revenues because of the fierce anger of the Lord." Jeremiah 12:13.

Sin's harvest will be reaped at the Judgment Day. "Let the heathen be awakened and come up to the valley of Jehoshaphat: for there will I sit

to judge the heathen round about. Put ye in the sickle, for the harvest is ripe; come, get you down: for the press is full, the fats overflow; for their wickedness is great." (Joel 3:12-13)

Sin's harvest is according to the seed sown. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption." (Galatians 6:7-8)

The Apostle closes the chapter with one last reference to the flesh. Galatians 5:24-26, "And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

Note, if we would claim to be Christ's, then constant care and caution must be exercised to crucify the flesh with its corruption and lusts. It is not enough to cease to do evil; we must seek to do good. Let us evidence our good principles by our good practices.

Verse 26 is a final conclusion against pride and envy, works of the flesh. Note again the graduation in the phrases used, vainglory provokes envy. Vainglory was a departure from the spiritual standard and challenging to combat.

Here is a warning against yielding to undue love for the esteem and applause of men. If this is indulged in it will ultimately lead to provoking one another to envy.

Where this feeling prevails among Christians, they will be ready to slight and despise those upon whom they look as inferior. Furthermore, these will be put out of humor if they do not receive the respect they think they deserve. There is also the danger of envy if it would seem their reputation was in any danger of being lessened. Thus a foundation is laid for quarrels and contentions, actions which are inconsistent with the attitudes Christians ought to maintain toward each other.

"Fleshly lusts are anything good or bad that ministers to the flesh at the expense of the soul." Jewett says it is anything in the life that steams the windows of the soul.

In conclusion we would say that anything which blunts one's moral perception, anything which makes it easy for one to compromise, anything which exalts the ego, anything which supplants God—however good it is, these can be considered the works of the flesh. Let us keep our windows free from steam.



GERMANY

Seven young men began two years of 1-W service with European Pax Services in one of the housing projects for refugee families in West Germany.

They are Peter Derksen, son of Mr. and Mrs. Henry M. Derksen of Taber, Alta., General Conference Mennonite Church; Cleason S. Dietzel, son of Mr. and Mrs. A. H. Dietzel of Pigeon, Mich., Pigeon River Conservative Mennonite Church; Albert Hostetler, son of Pastor and Mrs. E. H. Hostetler of Massillon, O., Christian Fellowship Mission (Brethren in Christ); Loren J. Lind, son of Mr. and Mrs. Marcus Lind of Salem, Ore., Western Mennonite Church at Salem; Jesse E. Mack, son of Mr. and Mrs. Jesse M. Mack of Collegeville, Pa., Providence Mennonite Church; Alfred A. Miller of Freeman, S. D., Salem Mennonite Church; and Elvin Rempel, son of Mr. and Mrs. George J. Rempel of Rosethorn, Sask., United Mennonite Church.

CALIFORNIA MIGRANTS

A new church is being formed as a result of MCC work among agricultural migrant laborers in northern California.

Under the leadership of Carl Wolgemuth (Elizabethtown, Pa.) the congregation is being started under the sponsorship of the Brethren in Christ Church and MCC.

Services are to begin in the middle of August. The MCC garage is to be remodeled into a chapel where services will be conducted.

NATIONAL GEOGRAPHICS REQUESTED

Old copies of The National Geographic magazine have been requested by workers in Indonesia, France, Korea, Taiwan, Vietnam and Newfoundland. The magazines are useful particularly in schools and institutions. They may be sent to MCC clothing depots in Ephrata, Pa., and North Newton, Kans. (106 West 24th.)

Chicago—More than a thousand delegates from the United States, Canada, Great Britain, Korea, Northern Rhodesia, Mexico and other countries are expected to attend the 20th annual convention of Christian Business Men's Committee International at Phoenix, Arizona, October 23-27, 1957. Dr. T. E. McCully, CBMCI executive secretary has announced.

Keynote address of the convention will be delivered by Vice-Chairman Donald F. McKechnie, of Ottawa, a partner in the accounting firm of McKechnie and Boles. Other main speakers will include Richard Woike, New York City; R. G. LeTourneau, Longview, Texas; Stanley Tam, Lima, O.; Karl Williams, Bellflower, Calif.; George Armerding, Oakland, Calif.; Ben Lake, Chicago, Ill.; Lorin Grisett, Santa Ana, Calif.; R. P. Woodburn, Washington, D. C., and Waldo Yeager, Toledo, Ohio.

Convention theme will be "Men of Vision." Five workshop sessions at noon Thursday will discuss evangelism through administration, evangelism through meetings, evangelism through personal contact, evangelism through visual means, and evangelism through outside channels.

CHURCH NEWS

GUEST SPEAKERS

June 30, William Hoke at Pleasant Hill, Ohio; Carl and Marilyn Wolgemuth at Elizabethtown, Pa.; B. M. Books at Upland, Calif.; July 7, Mark Winger at Zion, Kans.; Carl Wolgemuth at Zion, Kans.; William Hoke at Chino, Calif.; Jake Shenk at Grantham, Pa.; July 14, Andrew Slagenweit at Martinsburg, Pa.; Don Shafer at Grantham, Pa.; Gerald Wingert at New Guilford, Pa.; July 21, Joel H. Darby, Christian business man from Syracuse, N. Y., at Grantham, Pa.

BULLETIN-BITS

H. W. Buckwalter filled the pulpit at Pasadena, Calif., while the pastor, Vernon Weaver was away on vacation.

The Sask. Canada Summer Bible Camp was held, July 11-14. Guest speakers were Edward Gilmore, Alvin Book, Dale Ulery and Ruth Book.

Joe and Marietta Smith, furloughed missionaries from India, are visiting churches throughout Pennsylvania during the month of July.

C. N. Hostetter Jr. was guest speaker at the dedication service for a new parsonage at Carlisle, Pa., June 30.

Robert Carlson, a student at San Anselmo Theological Seminary, Los Angeles, Calif., is serving as assistant minister at Carlisle, Pa., for the summer months.

A district youth retreat for the Manor-Pequea area was held July 14-15 with Isaiah Harley as guest speaker.

Jay Sisco writes: Audrey the season's first hurricane damaged the Woodbury church the night of June 28. The storm took off some of the roof and blew part of the gable end into the church, damaging the ceiling and the rostrum area.

A get-together in honor of Bro. and Sister Harry A. Fink is planned for Labor Day, Sept. 2, 1957. It will be held near Everett, Penna., at the old Bunker Hill School Grounds. A general invitation is extended to bring a covered dish, your Bible and enjoy the day. At a service planned for 2:00 p.m. DV, C. N. Hostetter Jr., will be speaking.

Charles Dagen was consecrated to the office of deacon at Refton, Pa., Sunday morning, July 14.

A Christian Home Conference was held July 27th at Orr Park, Orrville, Ohio. Jesse Heise, M. D. served as guest speaker.

The first communion service at Fellowship Chapel, DeRossett, Tenn., was held July 27.

Mastersonville, Pa.

On Tuesday evening, June 4, at the home of Bro. and Sr. Wm. Saylor we enjoyed an evening of social fellowship with our pastor and his wife, Rev. Arthur Brubakers. The evening was planned as a surprise for them with a program including expressions of appreciation from three members, representing the children, youth and adults.

As a gift the Brubakers were presented with a bouquet of flowers with a love offering for their faithful service. Bro. and Sr. Brubaker very humbly returned their thanks and pledged their "best of shepherding" in future days.

Our Summer Bible School was held June 17-28 with an average attendance of 156. Blaine Wingert served as superintendent.

The offering for the first week's project was sent to Africa for barbed wire fencing. The second week's project was that of giving relief to Korean orphans.

As God's Word was given we believe that He will cause it to grow in the hearts of the youth.

Heise Hill Church, Markham Cong.

On April 14 Rev. Earl Sider was here in the interest of Christian Education. He spoke to us in the morning service.

In the evening a group of nurses from Toronto East General Hospital supplied the Christ's Crusaders program.

Love feast April 20 and 21 was a time of refreshing. Rev. Andrew McNiven was with us to enjoy the spiritual blessings of this time. He and his wife also favored us with selections in song.



The N.C.C. Chorus Group gave an Easter program Sunday evening of April 21.

On June 5 we were also favored to hear the Messiah College Octet on the beginning of their summer tour.

The C. C. enjoyed a program, June 23 with a Mennonite group from Markham, Ont., as guests.

Bro. and Sr. Chester Wingert of Africa spoke to us on June 26. It was with much interest we listened to what they had to tell of their work and also the film that was shown.

On the same evening Sr. Laura Steckley added a few words. She had spent one term on the Indian mission field, but is now working with boys and girls in the homeland.

Messiah Home, Harrisburg, Pa.

In our Wednesday evening prayer meeting Sr. Mabel Frey reminded us of the great need of more prayer for the missionaries. "Pray for us individually, by name, or each mission station separately," she said.

Bro. Harold Paulus' pre-Easter messages were heart-searching and timely, preparing us for our communion and feet-washing service on Easter Sunday.

On the 22nd of April the Mixed Chorus from Cleona presented their Easter Program of music.

We appreciated the Sunday morning message by our aged Brother, David Brehm. His heart is still aglow with the love of God, and a deep concern for souls.

April 28 was a full and challenging day. In Sr. Mabel Frey's farewell message she said, among other things, "The fact that missionaries now live in better houses and have more modern conveniences in equipment and travel does not mean that the work is easier. Neither does it mean that the battle for souls is less rigorous and challenging. Satan uses modern tactics in his attacks, and still contests every inch of ground taken from his citadel. The battle

demands tried and true soldiers." No "chocolate soldiers" will do, she added. "They dissolve in water and melt at the smell of fire."

In the evening service Rev. Meshach Krikorian spoke on the subject,—"The Religious Geography of Man's Destiny: the people—the Jews, the land—Israel, the book—the Bible."

Rev. Bemensderfer, pastor of the U. B. Church of Cleona, led our prayer meeting on May 15. Some of his members were present also.

Those of us who attended our District Sunday School Workers' Conference at Palmyra on the 22nd received much food for thought.

June 5—We thank God for all who gave themselves to "fasting and prayer" in the interest of our beloved Church's increasing responsibility to the never-dying souls of men and women at home and abroad.

Miss Alice Day gave us an interesting illustrated talk on the work of the World Gospel Mission in Kenya, Africa.

We welcome our pastor and wife as well as others back from Conference, and thank God for their unanimous report that it was good to have been there.

Another farewell service—there cannot be too many! The gist of Sr. Anna Ruth Kline's message was that God has made His will known to her and she is happy in doing it.

Bro. William Hoke's presence and message at that time, was greatly appreciated also.

June 28—Only a very few were privileged to see Anna Ruth embark for Africa, but our thoughts and prayers follow her.

Boyle, Ontario

How rapidly the second quarter of 1957 has passed! In retrospect we observe that God has blessed us in many ways—

April 7—Bishop Edward Gilmore was our Sunday morning speaker. II Timothy 2:21 was his text.

May 11—Guest speakers at spring Love Feast were Bishop E. J. Swalm and Rev. Paul Nigh. It was an inspirational occasion.

May 12—Rev. Paul Nigh was our Sunday morning speaker. His text was Acts 1:8.

For our evening service Rev. Cameron Orr, chaplain to sailors on the Welland Canal, gave an interesting account of his call to this unique work, and his opportunities for evangelism.

May 26—Rev. William Vander Bent, Gormley, was with us for the morning service. For a short time he spoke in the interests of the proposed new church in Hamilton, after which he based his meditations on John 14:1-17.

June 2—Bishop Gilmore gave a challenging message to us as church members, and then conducted a reception service. We were pleased to receive into church fellowship Sharon Beamer. May God continue to increase our numbers.

June 16—In the absence of our pastor, Bro. Fred Traver conducted the morning service, using as his theme, "The A B C's of Salvation."

In the evening the young people were in charge of the program. It being Father's Day, the topics discussed were—"The Spiritual Duties and the Natural Duties of a Father." The speakers were Fred Bossert and Rev. Romie Sider.

Out tent evangelist this summer was Bishop Henry Ginder. The meetings started on June 23 and continued through July 7. Since Bishop Ginder could not arrive until June 25, Bishop Gilmore was engaged for

the first two services. We praise God for the manifestations of His Spirit throughout these meetings. Bro. Ginder's illustrated talks to the children, and his very timely messages were an inspiration to all.

May the seed sown continue to bear fruit!

Sippo, Ohio

"What shall I render unto the Lord for all his benefits toward me?" Ps. 116:12.

May 24, 25 we had Love Feast services with Bro. Andrew McNiven, Fenwick, Ont., our evangelist. This was a good start for the revival which followed for two weeks. There was a good spirit throughout the services, and oldtime conviction settled over hearts till 27 souls bowed at the altar of prayer. God is still on the throne, and great peace came to these hearts. A young couple in the neighborhood were both saved and the wife has put on the covering. She comes from a worldly home, she said she feels that she should wear the covering.

The saints met at 6:30 o'clock in the morning for prayer, and those who weren't able to attend, prayed during the day. There were as high as 15 out for early prayer meeting.

Bro. McNiven's ministry was appreciated by all who attended, and may God bless him as he labors elsewhere.

There were some very definite healings in our midst, for which we are thankful.

Bro. Myers's health is failing, yet his inward man is renewed day by day.

L. T.

Fairland Congregation, Cleona, Pa.

With the singing of the Theme Song, "I'm Walking With My Savior," boys and girls marched into the Fairland Church, June 17 to June 28 for Bible teaching and Bible-centered activity. The Theme of our Bible School was, "Journeying With Jesus."

The offerings brought each evening by the children went towards the building project in Cuba, amounting to \$127.12. A letter written to the Bible School by Rev. and Mrs. Howard Wolgemuth and slides shown by Mrs. Ruth Kraybill of her visit to Cuba, added greatly to the interest of the project.

A film strip, "Trapped" was shown the second week. The last evening of Bible School was open house. The film, "Frontier Parson and God's Animals," was shown to parents and children as the concluding program. The offering this last evening went towards the expense of the school. This offering and donations to the bus fund amounted to \$93.04. Total enrollment was 206, the highest attendance was 178 and there was an average attendance of 164.

Mr. Joseph Brechbill served as director of the school.

Hollowell Brethren in Christ

May was family month at Hollowell: first, Rally Day—Mother's Day and Family Day and Cradle Roll Day. Our motto was "The Family that Prays Together Stays Together."

Special Mother's day speaker was Rev. Walter C. Winger, missionary to Africa for 39 years. All mothers present were given special recognition.

June 9. Children's Day—we held dedication service with 15 precious little ones being dedicated to the Lord.

June 16—This Father's Day program was given by some of our fathers. A panel discussion of six of the fathers on "Youth today and when they were teenagers." On the panel, Andy Grosh, Roy Berger, Walter Myers, Burton Shafer, Joe Miller and Raymond Walck. A quartette of fathers sang a

song—Avery Wingert, Burton Shafer, Ralph Egolf, Sam Christophel. Three more gave talks. They were Harold Martin, Ralph Egolf and Felsie Springer. This was a very enjoyable service.

Hollowell Bible School was held June 24 through 28. We had an enrollment of 237 with an average attendance of 225. Our goal for the week was \$200.00 for Home and Foreign Missions. Praise the Lord at end of week we had an offering of \$300.00.

Church Board Treasurers

Executive Board: M. M. Book, Talmage, Kansas; Canadian Treas., E. J. Swalm, Duntroon, Ontario.

Foreign Mission Board: Office of the Treasurer, Foreign Mission Board, Brethren in Christ Church, Washington Boro, Penna.; Canadian Treas.: George Sheffer, Stayner, Ontario.

Home Mission: Dale Ulery, 412 Dakota Ave., Springfield, Ohio; Canadian Treas., Edward Gilmore, Lowbanks, Ontario.

Board of Benevolence: Musser M. Martin, Grantham, Penna.; Canadian Treasurer, James Sider, Stevensville, Ontario, Canada.

Board of Christian Education: Paul L. Snyder, 130 N. College St., Carlisle, Pa., U. S. Treasurer; Walter Winger, R. 2, St. Anns, Ontario, Canada, Canadian Treasurer.

Board for Schools and Colleges: Lowell Hoover, R. 1, Abilene, Kansas.

Publication Board: J. R. Aiken, Clayton, Ohio.

Free Literature and Tract Department: Ray Zercher, Evangel Press, Nappanee, Indiana.

Peace, Relief and Service Committee: Clair H. Hoffman, Florin, Pennsylvania.

Industrial Relations Committee: C. W. Boyer, Secretary, 2223 N. Main St., Dayton 5, Ohio.

Women's Missionary Prayer Circle: Mrs. Jacob Hock, 651 Reservoir St., Chambersburg, Pa.

BIRTHS

"Children are an heritage of the Lord"

DOURTE—Rev. and Mrs. Eber Dourte proudly announce the birth of their little daughter, Faith Elizabeth, on May 20, 1957. Rev. Dourte is pastor at Hollowell.

BERGER—Mr. and Mrs. Paul Berger announce the birth of their son, Dennis Ray on May 20, 1957.

BINGAMAN—Mr. and Mrs. Frank Bingaman announce the birth of their daughter Camilla Rose, May 29, 1957.

GRAMM—A daughter Lucille Irene was born to Mr. and Mrs. Eugene Gramm (nee Vivian Noel) Morrison, Ill. She is the first granddaughter of Mr. and Mrs. Clarence Gramm who worship at Franklin Corners.

WIDEMAN—Mr. and Mrs. Earl Wideman, Gormley, Ont., announce the birth of their son, Ronald Kieth, May 7, 1957.

KANODE—On June 4, Mr. and Mrs. Avery Kanode became the happy parents of a girl, Greta Jean. She is a sister for Frieda and Kenneth.

KIBLER—Mr. and Mrs. John K. Kibler Jr. (Anna Ruth Sherck) Washington Boro, Pa. a boy. Wendell Alan, April 19, 1957.

KAUFFMAN—Mr. and Mrs. Harold Kauffman (Lois Steinbrecker) Conestoga, Pa. a boy, Dean Howard, June 18, 1957.

FETTEROLF—Mr. and Mrs. Glenn Fetterolf of Halifax, Pa. are happy to announce the birth of a son, Terry Lee, March 20, 1957.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

WHITEWAY-MORPHET—On June 25, 1957, a very beautiful wedding was solemnized at the United Missionary Church, Stayner, Ontario, when Howard Whiteway, Toronto, Ontario and Betty Morphet, Stayner, Ontario were united in marriage by Bishop E. J. Swalm. The young couple expect to reside in Toronto, Ontario. May God bless them as they journey through life.

EBERSOLE-LEHMAN—Geraldine Lehman, daughter of Bro. and Sr. Jacob S. Lehman, Manheim, Pa. was united in marriage to John Ebersole, on Sat. morning, June 8, 1957 at the Mastersonville Brethren in Christ Church.

The ceremony was performed by Bishop Henry Ginder, assisted by Rev. Arthur Brubaker.

Mt. Joy, Pa. R. 2 is the couple's address.

GOCHNAUER-MCGALLICHER—On Sunday afternoon June 9, 1957, Ethel McGallicher daughter of Bro. and Sr. Raymond McGallicher, Manheim, Pa. became the bride of Elvin Gochnauer. The marriage took place at the Mastersonville Brethren in Christ church with Rev. Arthur Brubaker officiating.

Mr. and Mrs. Gochnauer are residing at Lancaster, Pa. R. 6.

BEACHY-ESHELMAN—Lois L. Eshelman, daughter of Dr. and Mrs. Charles F. Eshelman, Grantham, Pennsylvania, and Ivan E. Beachy, son of Mr. and Mrs. Joel D. Beachy, Grantsville, Maryland, were united in holy matrimony in Messiah College Chapel June 22, 1957. Dr. C. N. Hostetter, Jr., performed the ceremony.

UREY-RIFE—Betty L. Rife, daughter of Rev. and Mrs. Charles W. Rife, Route 1, Chambersburg, Pennsylvania, and Bruce E. Urey, Route 1, Chambersburg, Pennsylvania, son of Mrs. Margaret A. Walker, Berkeley, California, were united in holy matrimony at the New Guilford Brethren in Christ Church June 29, 1957. Dr. C. N. Hostetter, Jr. performed the ceremony.

MUSSER-GREEN—Miss Ruth Green, daughter of Mr. and Mrs. George Green of Leedey, Oklahoma, and Mr. Richard Musser, son of Mr. and Mrs. Alvin Musser of Upland, California, were united in marriage on Friday evening, July 5, 1957 in the Bethel Baptist Church (formerly the Brethren in Christ Church), Upland, California. The ceremony was performed by Rev. Merle Brubaker. Rev. Ernest Boyer assisted.

LIGHT-GISH—Miss Kathryn Elizabeth Gish, daughter of Mr. and Mrs. Edgar Gish, Lebanon, Pa., and Mr. Earl Willard Light, son of Mr. and Mrs. Alvin Light, Palmyra, Pa., were united in the bonds of Holy Matrimony on June 22, 1957 in the Brethren in Christ Church, Cleona, Pa. Rev. Titus M. Books officiated.

KAUFFMAN-HARTMAN—The marriage of Miss Anna Hartman, daughter of Mr. and Mrs. Ray Hartman of Greencastle, and Richard Kauffman, son of Mr. and Mrs. George Kauffman of Hagerstown, took place on Sat. June 15, 1957. The couple were married in Hagerstown, Md. Rev. Lester M. Kauffman officiated at the ceremony. They are at home at 271 South Prospect St., Hagerstown, Md.

GINGRICH-PIPER—Hollowell Brethren in Christ Church was the scene of the wedding of Miss Mary Piper, daughter of Mr. and Mrs. Truman Piper of Greencastle and Glenn Gingrich, son of Mr. and Mrs. Nelson Gingrich of Waynesboro. The marriage was solemnized by Rev. Eber Dourte, pastor of the Church.

Mr. and Mrs. Glenn Gingrich are at home at 228 Strickler Avenue, Waynesboro, Pa.

OBITUARIES

"Blessed are the dead which die in the Lord."

LEHMAN—Ida I. Emenheiser Lehman, wife of Joseph D. Lehman, Sr., departed this life at her residence, York, Pa. on June 11, 1957 after an illness of seven months. She was 70 years, 8 months, 20 days.

Mrs. Lehman, daughter of the late Peter K. and Sarah E. Spyker Emenheiser, was a faithful member of the Locust Grove Brethren in Christ Church.

She was born in York County and at the age of 16 accepted Christ as her personal Saviour

and later united with the Brethren in Christ Church. On September 21, 1908 she was united in marriage.

Surviving besides her husband are: Five children, Mrs. Clarence Kaltreider and Joseph D. Lehman both of York R. D. 9; Mrs. David Newcomer, York R. D. 3; Mrs. Lloyd Melhorn, York R. D. 7; and Miss Sarah Lehman, at home, 10 grandchildren, four brothers and four sisters.

Funeral services were held June 14th at the Locust Grove, Brethren in Christ Church with the Rev. Leroy G. Yoder and Bishop Irvin W. Musser officiating. Text, Proverbs 31:10. Interment was in the adjoining cemetery.

WIMER — Lydia A. Wimer, eighty-eight, died at Harrisburg General Hospital, June 17, 1957, after being ill four years. Formerly of Quarryville, Pa. she had been a guest at Messiah Home, Harrisburg, for nearly a year. She was the widow of Joseph H. Wimer.

Born in Lancaster County, she was the daughter of the late Amos and Mary Bird Rineer. She was a member of Refton Brethren in Christ Church.

She is survived by six daughters and four sons. They are Mrs. Elizabeth Flawd; Mrs. Ethel Humphreys; Emma, wife of Haines E. Oatman; Sue, wife of L. Clair Rineer; Amos Wimer, John Wimer, all of Quarryville; Mary, wife of John R. Kendig, Lancaster; Elsie, wife of Maris R. Trout, Lincoln University; Benjamin F. Wimer, Christiana; and Joseph S. Wimer, Strasburg. She is also survived by 35 grandchildren, 62 great-grandchildren and five great-great-grandchildren.

Funeral services were at Reynolds Funeral Home, Quarryville, Pa. Services were in charge of Rev. Cyrus Lutz. She was laid to rest in Quarryville Cemetery.

Items from the News

Word of Life Launches World-Wide Camping Program

A world-wide series of Word of Life camps, designed to provide the youth of the world with a Christ-centered camping program such as is available to U.S. young people, has been announced by Jack Wyrzten, founder and director of the well-known New York camps. Already two camps—one in Brazil and another in Mexico—have been acquired by Word of Life.

United Church Men Bolster Church-Related Colleges

More than 500 college presidents and trustees, businessmen and financiers met recently for the first conference of its kind ever held to analyze the problems facing the church-related college today. Called by the National Committee of United Church Men for Church Colleges, they conferred for two days at Lake Junaluska, North Carolina, and heard addresses by prominent authorities in allied fields. The UCM is a unit of the National Council of Churches.

Rising costs, swelling enrollments, the shortage of teachers and pressing financial

concerns were reviewed in the light of what Dr. Henry T. Heald called today's "swirl of great changes." Dr. Heald, who is president of the Ford Foundation, told the group: "The measure of these colleges' strength and hope for their future usefulness lie in their ability to move with the times."

Equally important on the agenda were discussions of the relationships of denominations to their colleges and the "preservation and advancement of Christian teachings"—the church-related college's primary function.

The conference, which marked the first year of existence of the UCM was co-sponsored by the Methodist Division of Educational Institutions and the Presbyterian (U.S.) Division of Higher Education.

Small Colleges Face "Consolidation or Abandonment"

"It is likely that the next two decades will witness consolidation or abandonment of many of the 300 inadequately financed four-year colleges that enroll fewer than 400 students." This prediction was voiced by Bradshaw Mintener, a Washington, D.C. attorney, who spoke to some 300 trustees of church-related colleges meeting at Lake Junaluska, North Carolina, late last June.

"There is a certain minimum enrollment that must be maintained if the college is to be economically and educationally sound," said Mr. Mintener, a Methodist layman and former assistant secretary of the U.S. Department of Health, Education and Welfare. "Students of the problem set this minimum at from 400 to 700 students, depending upon the local factors involved. More than half of all private colleges enroll fewer than 400 students."

"Certainly no church would want to maintain weak colleges able to give students no better than substandard education," continued Mr. Mintener. "Boards of trustees and administrators must, therefore, find enough additional financial support." He added, "As one means of increasing their success in securing corporate gifts, more than 400 church colleges in 33 states have formed foundations through which they jointly solicit funds for current support. They have met with gratifying success in this effort."

Optimism was shown by Mr. Mintener when he said, "The church college, with its emphasis on the blending of scholarship and morality, is one of the institutions in our democracy to which I am certain we shall have to turn, more and more, as we face the dilemmas of this complicated and technological world."

Broadcast Describes Worship Services in Little America

Temperatures of 90 degrees below zero are not able to chill the religious interest of men who are serving with Operation Deepfreeze, the U. S. Navy's Antarctic expedition. A broadcast from Dr. Paul A. Siple, scientific leader of the International Geophysical Year exploration group which is now bedded down for the long Antarctic winter at Little America, said the men are having regular Sunday Bible lessons and hymn singing, followed by open discussion on selected topics.

Dr. Siple sent the radio message to the Friendship Bible class at Calvary Baptist church, Washington, D. C. Prior to the Antarctic expedition he was teacher of this Bible class. He first won fame 30 years ago as the Boy Scout selected to go to Antarctica with the initial expedition of the late Rear Admiral Richard E. Byrd. He re-

Missions Abroad

India

General Superintendent: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. William R. Hoke

Saharsa Mission: P. O. Saharsa, N.E. Railway, District Saharsa, Bihar, India. Rev. and Mrs. William Hoke, Misses Esther G. Book, Leora Yoder

Barjora Mission: P. O. Tirbeniganj, via Murliganj, N.E. Railway, District Saharsa, Bihar, India. Misses Erma Z. Hare, Beulah Arnold, Rev. and Mrs. Arthur Pye

Madhipura Mission: P. O. Madhipura, N.E. Railway, District Saharsa, Bihar, India. Dr. and Mrs. George E. Paulus, Miss Mary Jane Shoalts

Banmankhi Mission: P. O. Banmankhi N.E. Railway, District Purnea, Bihar, India. Rev. and Mrs. Charles E. Engle

Purnea Mission: P. O. Purnea, N.E. Railway, District Purnea, Bihar, India, in charge of Rev. Charles E. Engle

Woodstock School: P. O. Landour, Mussoorie, United Provinces, India. Miss Mary Beth Stoner

Ulubaria Mission: P. O. Ulubaria, District Howrah, West Bengal, India. Rev. and Mrs. A.D.M. Dick

Africa

General Superintendent's Residence, P. O. Box 711, Bulawayo, Southern Rhodesia. Bishop and Mrs. Arthur M. Climenhaga. Miss Velma R. Brillinger, Miss Pauline E. Frey

SOUTHERN RHODESIA

Matopo Mission, Private Bag 191 T, Bulawayo, Southern Rhodesia.

Mission Staff:

Rev. and Mrs. David E. Climenhaga, Rev. and Mrs. H. Frank Kipe, Miss Mary C. Engle, Miss Rhoda G. Lenhart, Miss Edna M. Switzer, Mr. Donald R. Zook, Miss Elva Lyons, Miss Florence R. Hensel

Outstation Staff:

Rev. and Mrs. Frederic L. Holland

Mtshabezi Mission, Private Bag 102 M, Bulawayo, Southern Rhodesia.

Mission Staff:

Rev. and Mrs. Glenn C. Frey, Miss Ruth T. Hunt, Miss Mildred E. Myers, Miss Miriam L. Heise, Miss Nancy J. Kreider, Miss Eva Mae Melhorn, Mr. Walter Heisey

Outstation Staff:

Rev. and Mrs. Lewis B. Sider

Mtshabezi Mission Hospital, Private Bag 101 M, Bulawayo, Southern Rhodesia.

Dr. R. Virginia Kauffman, Miss Gladys I. Lehman

Wanezi Mission, Private Bag 129 S, Bulawayo Southern Rhodesia.

Mission Staff:

Rev. and Mrs. Elwood Hershey, Miss Anna R. Wolgemuth, Miss Anna Graybill, Miss Norma Brubaker

Bible School Staff:

Rev. and Mrs. Jesse F. Lady, Miss Mabel Frey

Outstation Staff:

Rev. and Mrs. George E. Bundy

NORTHERN RHODESIA

Macha Mission, Private Bag, Choma, Northern Rhodesia.

Mission Staff:

Rev. and Mrs. I. M. Stern, Miss Ruth E. Hock, Miss Fannie Longenecker, Miss Lois P. Davidson, Mr. Keith D. Ulery

Hospital Staff:

Dr. and Mrs. Alvan E. Thuma, Miss Martha L. Lady, Miss Mary Heisey

Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia.

Rev. and Mrs. J. Robert Lehman, Miss Kathryn Hossler

Nahumba Mission, P. O. Box 173, Choma, Northern Rhodesia.

Rev. and Mrs. A. Graybill Brubaker

Japan

11 Higawara, Hagi City, Yamaguchi, Japan: Mr. and Mrs. Doyle Book

122, Yamamoto-Dori, 4-Chome, Ikuta-Ku, Kobe, Japan (Language School) Rev. and Mrs. Peter A. Willms

Cuba

Cuatro Caminos, Habana Province, Cuba; Mr. and Mrs. Howard Wolgemuth

Missionaries on Furlough

Dorothy Martin, 662 S. Market St., Elizabethtown, Pa.

Rev. and Mrs. Chester Wingert, Grantham, Pa.

Miss Anna R. Engle, Grantham, Penna.

Rev. and Mrs. Allen S. Buckwalter, 338 N. Sixth Ave., Upland, Calif.

Miss Edna Lehman, R. 9, York, Penna.

Mrs. Mary (Brenaman) Brechbill, 214 N. E. 7th St., Abilene, Kansas

Rev. and Mrs. Joseph B. Smith, "Go Ye Fellowship" 1307 Waterloo Street, Los Angeles 26, Calif.

Miss Anna Eyster, 637 North Third Avenue, Upland, California

Ruth E. Book, 280 Eighth Avenue, Upland, Calif.

Rev. and Mrs. Alvin Book, c/o Rev. Christ Frey, R. R. Abilene, Kansas

Evelyn Bohland, 2299 Neil Avenue, Columbus, Ohio

Rev. and Mrs. Earl Musser, Grantham, Pa.

Miss Anna Kettering, c/o Joe Kettering, Campbelltown, Pa.

sides in Arlington, Virginia, when not on polar explorations.

Attendance of Assembly Visitors from East Europe Uncertain

Some 60 churchmen and a famed boys' choir from East Europe are scheduled to attend the Third Assembly of the Lutheran World Federation at Minneapolis in August, but most of them may never get here. They are having difficulty in obtaining travel permits from the communist governments. A Federation spokesman said, "We probably won't know if they are coming or not until the day before the Assembly opens." There is also some misgiving in Washington as to the risk to U. S. security involved in permitting the delegates from Iron Curtain lands to visit America. An assertion has been made that any delegates permitted by communist officials to attend the Lutheran meeting will be "communist tools."

A famed boys' choir is scheduled to take part in the Assembly if exit visas are obtainable. It is the 80-voice St. Thomas Choir of Leipzig, made up of boys 10 to 14 years old. Many critics regard it as the best boys' choir in the world. It traces its beginnings back to the early part of the thirteenth century. Johann Sebastian Bach was its director for 27 years. If the choir can come it will give 16 concerts at various points between Minneapolis and New York City.

Small Church Adopts a Large Budget

The general Conference of the Brethren in Christ Church, meeting at West Milton, Ohio, adopted a budget of \$325,000 for missions, benevolences and education apart from the expenses of their local churches. This was rather a large budget in view of the fact that the entire denomination has only 8,000 members. The denomination has 80 missionaries, one for every 100 members. The missionaries serve in Africa, India, Japan and Cuba. It also maintains three colleges at Upland, California; Grantham, Pennsylvania, and Fort Erie, Ontario.

Youth Congress to be Held in Copenhagen in August

Sam Wolgemuth, overseas director of Youth for Christ International, has recently returned from Copenhagen, Denmark, where arrangements are being made for the ninth World Congress on Youth Evangelism, to begin August 4. He says that spiritual life in Copenhagen is at a low ebb. "The city has the highest suicide rate in the world," he says. "Pastors wept as we discussed the youth problem." He reported there has been a tragic moral collapse among the youth. There is an almost complete disregard for the church, he said. Even though 95% of the population is nominally Christian, the average Sunday morning crowd is from 6 to 20 in churches that seat 600 or more! "A small band of godly pastors and Christians in Copenhagen are calling for help," he said.

Churchmen Talk Over Social Drinking and Alcoholism

Churchmen a continent apart sat down last week to talk over "Drinking." In North Conway, N. H., 85 clergymen and lay religious leaders from the U. S. and Canada discussed "The Churches and Social Drinking." In Salem, Oregon, a state-wide meeting of Protestant clergymen attended a two-day clinic at the Oregon State Hospital, then took part in talks on the "psychological, medical and spiritual aspects of drinking."

Social drinking, as "quite separate from either drunkenness or the disease of alcoholism" was a major topic at North Conway, where it was agreed the subject has not been examined sufficiently. But a lively debate on "Should a clergyman drink socially?" remained unresolved except for agreement that it was "not irreligious."

After discussing the "theological implications in drinking," the group took up the effect advertising has on drinking. "There are two views," the Rev. David A. Works told the group. "One holds advertising primarily at fault for the sharp increase in drinking; the other contends that it merely promotes specific brands and that the causes lie much deeper." Mr. Works is rector of Christ Church (Episcopal) and president of the North Conway Foundation which sponsored this third annual institute for religious leaders. From Sept. 30 to Oct. 1, he said another conference will deal with "Alcoholism, Industry and the Church."

Declaring that ministers are afraid and reluctant to "become involved" with problem drinkers, Dr. Mark A. Talney of Portland told the Oregon group: "There is a great need today for clergymen to be more understanding of, and closer to, the problem." Sponsors of this second clinic were the Oregon Alcohol Education Committee and the Oregon Council of Churches.

In Japan, after six years of missionary activity, the workers of the Mennonite Brethren Church Board of Foreign Missions have launched a Bible Institute program for the training of Christian workers. Groundwork for the school, its curriculum and accreditation was laid by a Japanese minister, Kitano-Sensei, and missionaries Jonathan Bartel and Harry Friesen.

In England, a Gallup Poll turned up the fact that only 14 per cent of those interviewed had been at church the previous Sunday. Twenty-eight per cent said they went to church at least once a month. Fifteen per cent attend only on special occasions. Fifty-seven per cent admitted they "hardly ever" or never attend church, but 7 per cent of these listen to radio or television services.

Robert A. Cook, former president of Youth for Christ, International, speaking at Winona Lake, Indiana, said: "America faces a teen-age generation of moral morons—better clothed and fed, living in better homes, taught in better schools and full of vitamins — but sapped by materialism and humanism. . . . America's teen-age population will hit 12,000,000 by 1960. It is now 8,000,000. We must go all-out to present Christ to this mushrooming throng of uncertain kids who need faith in Christ as a stabilizing force."

New Oratorio to Honor Charles Wesley

A new oratorio for soloists, choir and full orchestra has been commissioned to pay tribute to Charles Wesley on the 250th anniversary of his birth. Regarded by many as "the great hymn writer of all ages," he will be honored during a "Charles Wesley

Year" by the Methodist Church here and abroad.

The oratorio has been commissioned jointly by the National Council of Churches' Department of Worship and the Arts and the National Methodist Student Movement. In making the announcement, the Rev. Marvyn P. Halverson declared: "This project represents the interest of the Department of Worship and the Arts in cooperating with denominations to lift up their special heritages and traditions through music and other arts." As executive director of the department, Mr. Halverson made the announcement jointly with the Rev. Dr. Roger Ortmyer, of Nashville, Tenn., editor of the publications of the Methodist Board of Educational Institutions.

Cecil Effinger of the University of Colorado music faculty is the composer and the Rev. Tom F. Driver of Union Theological Seminary, New York, is writing the libretto, Mr. Halverson said. Under the direction of Dr. Thor Johnson, the Kansas City Symphony Orchestra and about 200 voices of several Methodist college choirs will perform the new work at the University of Kansas on New Year's Eve. Dr. Johnson is music director of the Cincinnati Symphony and chairman of the Commission on Music of the National Council department.

Clarence W. Jones, president of the World Radio Missionary Fellowship, has recently returned from a month of board meetings with Radio Station HCJB in Quito and HOXO in Panama City. "It is a real delight," reported Dr. Jones, "to see the tremendous impetus that the Holy Spirit is giving to the Word as it goes out around the world by radio and literature these days. Just in our English letter response, the mail has come up over 800% in the last few years."

Mormon "Labor Missionaries" Active in South Pacific

Armed with tools and blueprints, rather than tracts and hymnals, one hundred "labor missionaries" are working for Christianity in the South Pacific islands through a \$10,000,000 school-building program undertaken by the Mormon Church.

These volunteers in the mission service of the Church of Jesus Christ of Latter Day Saints are American carpenters, electricians, masons and painters. They have been deployed in the Maori areas of New Zealand, the Tonga islands, and the Samoa islands to build urgently-needed elementary and high schools open to islanders of all faiths. A major part of their mission lies in supervising and training some 450 native apprentices in American construction methods.

The missionaries, mostly from Western States, were sent to the islands by the headquarters of the church in Salt Lake. They were accompanied by their families, and plan to spend two or three years on the island construction projects, donating their labor and skills rather than preaching. Mormon converts on the islands round out the program by furnishing food, clothes and other necessities for the mission families.